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REVIEW.

The moral dignity of the Missionary enterprise: a Sermon delivered before the Boston Baptist Mission Society, on the evening of Oct. 25th; and before the Salem Bible Translation Society, on the evening of Nov. 4th, 1823, by FRANCIS WAYLAND, JUN. *Pastor of the first Baptist Church in Boston. Published by request. Second edition.*

Our country abounds with well-written sermons. Whether we look into the book-case of pious families, or on the crowded shelves of retailers; or whether we retire to the sanctuary on the Lord's day—we are led to the conclusion that our countrymen excel in this species of composition. Several of our divines have been read with interest in Europe. Edwards has taken rank among the greatest of moral philosophers—Davis was listened to with delight, in the overflowing churches and congregations of England, before the American revolution. And the sermons of the late President Dwight, are probably more read in that country and in Scotland at the present time, than any other productions of the kind.

Our divines have, in some respects, lead the way in the modern style of sermonizing. They early learned to lay aside the pedantry of countless subdivisions. They carefully addressed themselves to the argumentative and sentient faculties of their auditors in a style of chaste simplicity and pathos, calculated to show at once, the importance of their message and the awful majesty, and the transcendant holiness and purity of the Being from whom it was received, and in whose name it was to be deliv ered.

Where such master spirits have arisen, they must of course have been surrounded by numerous imitators of a more or less inferior order; and, accordingly, among the multitude of sermons that have been published, and that are still issuing from the thousand presses of America, the number of those that may claim the merit of *superior* excellence, is extremely small. We have often feared of late, that the multiplicity of these productions would so overstock the market as to bring the article itself into comparative disrepute: and, that ere long, the best sermons, like the best political magazines, would be habitually glanced at but for the moment, to be forever after neglected and forgotten.

But the sermon which furnishes the title of the present article, is of a far different description. For elevation of sentiment, purity of language, and originality of design, it has been seldom equalled: and the subject which it embraces, as well as the pious ardour with which this subject is prosecuted, is calculated at once to awaken the pious sensibilities of the Christian, and to urge him to increased diligence in aiding the good work of carrying the Gospel to the destitute of our own territories, and to the dark places and moral wastes of the earth.

We are sensible that our prescribed limits will not permit us to do full justice to the merits of such a composition: To be fully appreciated, it must be read throughout. But as a discussion of the subject wich it embraces, is calculated to be eminently useful at the present time, we cannot resist the temptation of laying before our readers, copious extracts from the sermon.

The text is in Matthew, xiii, 38.—"THE FIELD IS THE WORLD."

The sermon commences with some animating and well chosen illustrations of the emotion of sublimity.

"But although philosophers alone have written about this emotion, they are far from being the only men who have felt it. The untutored peasant, when he has seen the autumnal tempest collecting between the hills, and as it advanced, enveloping in misty obscurity, village and hamlet, forest and meadow, has tasted the sublime in all its reality; and whilst the thunder has rolled and the lightning flashed around him, has exulted in the view of nature moving forth in her majesty. The untaught sailor boy, listlessly hearkening to the idle ripple of the midnight wave, when on a sudden he has thought upon the unfathomable abyss beneath him and the wide waste of waters around him and the infinite expanse above him, has enjoyed to the full the emotion of sublimity, whilst his inmost soul has trembled at the vastness of its own conceptions."

"This sensation is not produced by grandeur in material objects alone. It is also excited on most of those occasions in which we see man tasking to the uttermost, the energies of his intellectual or moral nature.—Through the long lapse of centuries, who without emotion has read of LEONIDAS and his three hundred's throwing themselves as a barrier before the myriads of Xerxes, and contending unto death for the liberties of Greece!

"But we need not turn to classic story to find all that is great in human action; we find it in our own times and in the history of our own country. Who is there of us that even in the nursery, has not felt his spirit stir within him, when with child-like wonder he has listened to the story of WASHINGTON? O, if an American citizen ever exults in the contemplation of all that is sublime in human enterprise, it is, when bringing to mind the men who first conceived the idea of this nation's independence, he beholds them estimating the power of her oppresser, the resources of her citizens, deciding in their collected might that this nation should be free, and through the long years of trial that ensued, never blenching from their purpose, but freely redeeming the pledge they had given, to consecrate to it "their lives, their fortunes, and their sacred honour."'

"It is not in the field of patriotism alone, that deeds have been achieved to which history has awarded the palm of moral sublimity. There have lived men, in whom the name of patriot has been merged in that of philanthropist; who, looking with an eye of compassion over the face of the earth, have felt for the miseries of our race, and have put forth their calm might to wipe off one blot from the marred and stained escutcheon of human nature, to strike off one form of suffering from the catalogue of human wo. Such a man was HOWARD. Surveying our world like a spirit of the blessed, he beheld the misery of the captive, he heard the groaning of the prisoner. His determination was fixed. He resolved, single handed to guage and to measure one form of unpitied, unheeded wretchedness, and, bringing it out to the sunshine of public observation, to work its utter extermination. And he well knew what this undertaking would cost him. He knew what he had to hazard from the infection of dungeons, to endure from the fatigues of inhospitable travel, and to brook from the insolence of legalized oppression. He knew that he was devoting himself on the altar of philanthropy, and he *willingly* devoted himself. Thus he commenced a new era in the history of benevolence. And hence the name of HOWARD will be associated with all that is sublime in mercy, until the final consummation of all things.

"Such a man is CLARKSON, who, looking abroad, beheld the sufferings of Africa, and looking at home, saw his country stained with her blood. We have seen him, laying aside the vestments of the priesthood, consecrate himself to the holy purpose of rescuing a continent from rapine and murder, and of erasing this one sin from the book of his nation's iniquities. We have seen him and his fellow philanthropists for twenty years never waver from their purpose. We have seen them persevere amidst neglect and obloquy and contempt and persecution, until the cry of the oppressed having roused the sensibilities of the nation, the "island empress" rose in her might, and said to this foul traffick in human flesh, Thus far shalt thou go and no farther."

It will readily be seen that the foregoing illustrations are of a character too tasteful for *ordinary* occasions; but the circumstances that gave rise to the sermon are more than sufficient to remove this objection.

But, to proceed: The writer considers, that 'in such actions as these, there is much that may be truly called the moral sublime;' and he adds;

"That to that enterprise alone, has been awarded the meed of sublimity, of which the conception was vast, the execution arduous, and the means to be employed simple but efficient."

And he further says:—

"That wherever these elements have combined in any undertaking, public sentiment has generally united in pronouncing it sublime, and history has recorded its achievements among the noblest proofs of the dignity of man. Malice may for awhile have frowned, and interest opposed; men who could neither grasp what was vast, nor feel what was morally great, may have ridiculed. But all this has soon passed away. Human nature is not to be changed by the opposition of interest or the laugh of folly. There is still enough of dignity in man to respect what is great, and to venerate what is benevolent. The cause of man has at last gained the suffrages of man. It has advanced steadily onward, and left ridicule to wonder at the impotence of its shaft, and malice to weep over the inefficacy of its hate.

"And we bless God that it is so. It is cheering to observe, that amidst so much that is debasing, there is something that is ennobling in the character of man. It is delightful to know that there are times when his morally bedimmed eye "beams keen with honour;" that there is yet a redeeming spirit within him, which exults in enterprises of great pith and moment. We love our race the better for every such fact we discover concerning it, and bow with more reverence to the dignity of human nature. We rejoice that, shattered as has been the edifice, there yet may be discovered now and then a massive pillar, and here and there a well turned arch, which remind us of the symmetry of its former proportions, and the perfection of its original structure.

It is scarcely necessary to say, that while the writer sees so much to admire in what is *sublime* in the character of man, he does not forget that he is a *depraved* being—that with all his dignity, he has joined the hosts of rebellion and cast off all allegiance to his Maker.

"Having paid this our honest tribute to the dignity of man, we must pause, and shed a tear over somewhat which reminds us of any thing other than his dignity.—Whilst the general assertion is true, that he is awake to all that is sublime in nature, and much that is sublime in morals, there is reason to believe that there is a single class of objects, whose contemplation thrills all heaven with rapture, at which he can gaze unmelted and unmoved. The pen of inspiration has recorded, that the cross of Christ, whose mysteries the angels desire to look into, was to the tasteful and erudite Greek, foolishness. And we fear that cases very analogous to this may be witnessed at the present day. But why, my hearers, should it be so? Why should so vast a dissimilarity of moral taste exist between seraphs who bow before the throne, and men who dwell upon the footstool? Why is it that the man, whose soul swells with ecstacy whilst viewing the innumerable suns of midnight, feels no emotion of sublimity when thinking of their Creator? Why is it that an enterprise of patriotism presents itself to his imagination beaming with celestial beauty, whilst the enterprise of redeeming love is without form or comeliness? Why should the noblest undertaking of mercy, if it only combines among its essential elements the distinctive principles of the Gospel, become at once stale, flat, and unprofitable? When there is joy in heaven over one sinner that repenteth, why is it, that the enterprise of proclaiming peace on earth, and good will to man, fraught, as it would seem, with more than angelic benignity, should to many of our fellow men, appear worthy of nothing better than neglect or obloquy?"

Not dwelling on the topic, he chooses on this occasion, to show its bearing on the opinions and feelings, which the world entertain on the subject of Missionary enterprise.

"Confining ourselves, therefore, to the bearing which this moral bias has upon the missionary cause, it is with pain we are obliged to believe, that there is a large and most respectable portion of our fellow-citizens, for many of whom we entertain every sentiment of personal esteem, and to whose opinions on most other subjects we bow with unfeigned deference, who look with perfect apathy upon the present system of exertions for evangelizing the heathen; and we have been greatly misinformed, if there be not another, though a very different class, who consider these exertions as a subject of ridicule. Perhaps it may tend somewhat to arouse the apathy of the one party, as well as to moderate the contempt of the other, if we can show that this very missionary cause combines within itself the elements of all that is sublime in human purpose, nay, combines them in a loftier perfection than any other enterprise, which was ever linked with the destinies of man. To show this will be our design; and in prosecuting it, we shall direct your attention to the grandeur of the object; the arduousness of its execution; and the nature of the means on which we rely for success."

(To be continued.)

WISDOM AND FOLLY.

A wise man (says Mason) hath his foibles as well as a fool: but the difference between them is, that the foibles of the one are known to himself, and concealed from the world; the foibles of the other are known to the world, and concealed from himself. The wise man sees those frailties in himself, which others cannot; but the fool is blind to those blemishes in his character, which are conspicuous to every body else. Whence it appears, that Self-knowledge is that which makes the main difference between a wise man and a fool, in the moral sense of that word.

EXEMPLIFICATION OF FAITH.

"Children," says Mr. CECIL, "are capable of very early impressions. I imprinted on my daughter the ideas of faith at a very early age. She was playing one day with a few beads, which seemed wonderfully to delight her. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there?' 'Yes, papa.' 'And you seem vastly pleased with them?' 'Yes, papa.' 'Well now, throw 'em behind the fire.' The tears started into her eyes.—She looked earnestly at me, as if she sought to have a reason for so cruel a sacrifice.—'Well my dear, do as you please: but you know I never told you to do any thing, which I did not think would be for your good.'—She looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie: you shall hear more about them another time; but say no more of them now.' Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her: she burst into tears with excessive joy. 'These, my child,' said I, 'are yours, because you believed me when I told you to throw those paltry beads behind the fire: your obedience has brought you this treasure. But now, my dear, remember as long as you live what FAITH is. I did all this to teach you the meaning of faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God: believe every thing which he says in his word. Whether you understand it or not, have faith in him that He means your good.'

FEMALE CHARACTER.

The late lamented Dr. Worcester, one of the most judicious and accurate observers of human nature, has the following remarks upon the influence of females. "In the empire of fashion, as it relates to every department of life, the influence of women is almost absolute; and it rests with them, in a very great degree, to give direction and character to the conversation, the opinions, the manners and morals of society. If, then, their combined influence were exerted for Christ and his religion, how extensive and illustrious would be its effects. Is it not completely in the power of women, not only to banish profanity and indecency, scandal and frivolity from mixed social parties; but to render topics of the most interesting, improving and serious nature, admissible and fashionable in the politest circles? Not only to frown into disuse and disgrace all amusements and practices of a dissipating and irreligious tendency; but even to make it reputable and polite, to improve the seasons of leisure and relaxation and social intercourse, in a manner perfectly conformable to the sacred rules of the gospel?"

Mr. Emmerson on the same subject.

What are the qualifications which females need to enable them to fill their several stations with usefulness and fidelity?

It is manifest, that they must gain solid improvement; that they must possess substantial and durable virtues. None of them must any longer content themselves with walking in a vain show. A few external accomplishments; a slight and very superficial acquaintance with a dozen branches of instruction, never designed to be practical—instruction, that has little or no tendency to correct the morals or improve the habits, to mend the heart or to ennoble the mind—all this will not suffice. We must no longer be amused and deceived with trifles, which do not profit. But shall all female accomplishments be proscribed? By no means. So far from this, it is exceedingly desirable, that our daughters should be accomplished in the highest degree; that they should become the ornaments of creation; that they should receive the most delicate and exquisite polish, that means can give. But let their minds be first consolidated. Solid substances receive the best polish. In vain will you attempt to give a permanent polish to the foam, that floats and whirls upon the little eddy, however it may sparkle and dazzle. Let our daughters be accomplished, as much as you please; the more the better; only let their accomplishments be united with substantial improvements; with useful acquisitions. Let them be accomplished readers, accomplished writers, accomplished grammarians, accomplished reasoners; let them be accomplished in conversation, in every branch of literature, which they will probably have occasion to use; especially let them be accomplished in *domestic philosophy*, in the skilful, judicious and dexterous performance of domestic duties; above all, let them be accomplished Christians. It is an infinite mistake, to think, that the gospel requires them to be uncivil, rude, coarse, vulgar, gloomy, morose or unseemly. Let them be kind, gentle, easy, unaffected, graceful, in all their actions. But do not attempt to polish their vanities, or varnish their follies. Do not attempt to polish the weeds and brambles, that grow with such luxuriance in the garden of depravity. Let it be remembered, that folly is folly, and sin is sin, however gracefully they may be committed.

REMARKABLE CONVERSIONS.

A letter from Rev. Professor Thullock, published in the London Jewish Repository, mentions the conversion of a medical gentleman in the Duchy of Weimar, who, while a student, was a professed Atheist, having on one occasion publicly refused to take an oath because he did not believe in the existence of a God. His whole manner of life, after the period of his conversion, was visibly changed; and he became anxious to communicate to others that which he found so full of comfort to himself. Circumstances (which it is said are not necessary to be detailed) rendered him obnoxious to the civil authorities, and he was thrown into prison. Here he was occasionally permitted to walk in the yard, where he heard of another medical gentleman that was confined in an upper room. The Doctor's sympathy was excited in his behalf, and he at length succeeded with difficulty, in gaining his attention as he showed himself at the window. A conversation ensued in which Doct. ——— discovered that his fellow prisoner was a Jew. A discussion on the subject of Christianity, in which the Jew manifested great feeling and interest, took place; and when it was prohibited, the parties contrived to converse through the door of the partition that separated them. When this conversation was prohibited, Doct. —— contrived to keep up the correspondence by writing on slips of paper put through a crevice in the door. These efforts it appears were at length blessed: the Jew became a convert, and gave increasing evidence of sincere piety. And thus, of two species of character which were formerly considered as almost beyond the reach of mercy—the one was in the course of divine Providence made the instrument of converting the other. He who had been the Atheist, was made the instrument of converting the Jew.

Magnificent Charity.—From a calculation made by the Editors of the London Missionary Register, it appears, that the Missionary, Jew's, and Bible Societies of Great Britain and the American United States, not including similar bodies in other quarters, and excluding all Education and Tract Societies, receive at present upwards of *Four Thousand four hundred dollars per day.* This is indeed considered small, in comparison of what might be done by two such wealthy nations; but when contrasted with the penurious contributions of former years, it appears respectable. Should the liberal spirit of the friends of evangelical religion increase in the ratio which it has done for the last thirty years, the next generation may see the twilight that shall precede the rising sun of the church's glorious millennial day.—*C. Watchman.*

AVARICE

Avarice is a passion full of paradox—a madness full of method; for although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best, and will take nothing for it. He falls down and worships the god of this world, but will have neither its pomps, its vanities, nor its pleasures, for his trouble. He begins to accumulate treasure as a *mean* to happiness, and by a common but morbid association, he continues to accumulate it as an *end*. He lives poor, to die rich, and is the mere jailor of his house, and the turnkey of his wealth. Impoverished by his gold, he slaves harder to imprison it in his chest, than his brother slave to liberate it from the mine. The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay. But unlike other tombs, it is enlarged by *repletion*, and strengthened by *age*.

We sometimes love to go back in imagination, to the days of another century and converse with those that were then living as if they had been our cotemporaries.

The following extracts were penned we believe, more than a century and a half ago.

THE WORLDLING'S MEAN CHOICE.

THE world has many servants, because it gives present wages. Jesus Christ has but few disciples because their reward is in another life. Most men live by sight, and therefore they must have something to satisfy sense. They would rather, with Ishmael, be sent away with a small gift, than with Isaac wait for the inheritance. They would rather take their portion in this life, than wait for an inheritance reserved in the heavens. Their unworthy spirits cry with Esau, *What profit will this birth-right do us; we must have pleasure and riches.* Therefore, like Lysimachus, who sold his kingdom for a draught of water, they will sell themselves, their all, for a passing shadow.

PROSPERITY OF THE WICKED NOT ENVIABLE.

WHY should I fret myself at the prosperity of the wicked? All their external felicity doth but only perfect the judgments of the Lord, and fill up the measure of their misery. For what is their pleasure? Only like the deceitful salute of Joab with Amasa.—What is their honour? It is only like Absalom's mule, which carries them to their gallows. What are their riches? they are but like Jael's present in a lordly dish. They only make way for the fatal nail, for their sad account in the day of judgment. Thus their prosperity destroys them. Now, who envies the ox that has a good pasture to feed him for the slaughter? Who envies the malefactor that hath a fair day to ride to his execution in? And why is it that the workers of iniquity flourish? Is it not *that they may be destroyed forever?* And the larger their pasture, the sooner they are fitted for the slaughter. Therefore, when I see the wicked prosper in their sins, I will turn the flame of envy into a tear of pity. Prevent me from choosing any other portion in this world than thee, O Lord my Redeemer!—who hast so graciously promised to be my portion forever, in the world that is to come.

MAXIMS.

Carnal.	*Evangelical.*
The carnal world publishes these maxims	The gospel preacheth differently.
Charity begins at home.	Love thy neighbour as thyself.
Youth is a season of pleasure.	Flee youthful passions.
Time should be killed.	Redeem the time.
We should not aspire at saintship.	Be holy as God is holy.
Slander is the salt of conversation.	Revilers shall not inherit the kingdom of God.
We must do as other folks do.	Thou shalt not follow a multitude to do evil.
A gentleman ought to avenge himself.	Abstain from the very appearance of evil.
Provided we commit no great crimes we sufficiently answer our calling.	Avenge not yourselves.
Impurity is intolerable in a woman, but it is very pardonable in a man.	Strive to enter in at the strait gate.
Human frailty excuseth the greatest excesses.	Confess Jesus Christ before men.
It is impossible to be perfect.	Practice whatsoever things are pure, and whatsoever constitute virtue.
	Your bodies are the members of Christ, the temples of the Holy Ghost, and it is a crime to make them the members of an harlot.
	Be ye perfect as your Father in heaven is perfect.

This evil, impudent age, preferreth the morality of the world to the morality of Christ, and accounts it the greatest shame to be ashamed of sin: I desire to think and act otherwise. Author and finisher of my faith! render me invulnerable by the maxims of an evil world.

JERUSALEM.

Jerusalem occupies the eastern declivity of a barren mountain, and from its elevated situation, the climate is comparatively cold and the ground is sometimes covered with snow. It is 37 miles east of the Mediterranean, and twenty-three west of the river Jordon. Its latitude is nearly the same with that of Savannah and Georgia.—The present walls were built in the 16th century, by Soliman the Magnificent, Emperor of the Turks, and are composed of reddish free-stone. (Dr. Richardson says they are composed of limestone.) Jerusalem does not admit of defence being commanded by the neighbouring heights. The boundaries of the present city do not correspond with the ancient limits. Two thirds of the Hill of Zion are now excluded from the city. Calvary, or Golgotha, where Christ was crucified, was situated without the walls;—but the hill, now called Calvary, where the tomb of the Saviour is shown to the Pilgrim, is within the city. Many travellers, however, doubt the identity of his tomb.

The most beautiful building in Jerusalem is the Mosque of Omar, which occupies the site of Solomon's Temple on Moriah. It is a group of mosques, erected at different times, in an enclosure 1369 feet long by 825 broad. The two most magnificent buildings are called *el Aksa* and *el Sahara*. The latter is an octagonal temple, having eight sides of 61 feet each, and is 159 feet in diameter. It is surmounted by a superb cupola, elevated 93 feet. It is built over the rock Sahara, where the Mahometans pretend to show the print of their prophet's foot, protected by a cage of gilt wire. They are taught to believe that this rock is surrounded by a guard of 70,000 angels. Near the rock, in the pavement, is a piece of green marble, fastened down by four or five gilt nails, which, they affirm, is the gate of paradise. They relate that the devil once removed some of the nails in attempting to pass, but was overheard, and beaten back for ever. In this temple there is a Koran four feet long, and two and a half broad.—Every night, 180 lamps are lighted up here, and 175 in the mosque Aksa. No Christian is permitted to set his feet within the walls of Moriah on pain of death.

When Jerusalem was under the dominion of the Christians, the Mosque of Omar was converted into a church, but after the city was retaken by the Saracens, the mosque was consecrated to God and Mahomet, and the golden cross, which glittered on its dome, was cast down and dragged through the streets.

Jerusalem has experienced a great variety of changes, since the time of Christ. It was destroyed by the Romans, A. D. 70; no fewer than 1,100,000 of the Jews perished, and a final period was put to their national existence. In the year 118, the Emperor Adrian, being incensed by the turbulent spirit of the Jews, made a complete devastation of the city, and sowed it with salt. He rebuilt it in the year 134, established a Roman colony in it, and dedicated a temple to Jupiter. The Jews destroyed the new city, which was called Ælia Capitolina, but Adrian once more restored it, and forbid the Jews from entering the city, or looking at it, on pain of death. In the year 326, Helena, the mother of Constantine, the first Christian Emperor, discovered, as is pretended, the true Cross, in a cave on Mount Calvary, and ordered a magnificent church to be erected on the spot, called the Church of the Holy Sepulchre. Jerusalem, under the protection of Constantine, became a splendid Christian city, and pilgrimages soon rose into vogue, and have continued to the present day. In 362, the Emperor Julian, who hated the Christians and favoured the Jews, made an attempt to rebuild the temple, but was prevented, as some authors relate, by fiery eruptions from the earth. In 614, the Persians took Jerusalem, and almost destroyed the Holy Sepulchre and the Churches of Constantine and Helena, and carried the true Cross, so called, to Persia:—90,000 Christians were massacred by the Jews and Arabs attached to the Persian armies. In 628, the Emperor Heraclius re-captured the City and restored the Cross. In 637, Jerusalem was taken by Omar, the Saracen, the third in succession from Mahomet. It was retained by the Saracens until 1076, when it was conquered by the Seljukian Turks, who were expelled by the Caliph of Egypt in 1096. In 1099, the European Christians, denominated Crusaders, captured Jerusalem, and put 70,000 Mahometans to the sword. It continued under the dominion of the western Christians until 1187, when it was taken by the famous Saladin, Sultan of Egypt and Syria, who treated the conquered with great humanity. It afterwards fell into the power of the Mamalukes of Egypt, who were dispossessed by the Ottoman Turks in 1517. The Turks have now had possession of the city for upwards of three hundred years.

(*Hampshire Gazette.*)

PARIS BIBLE SOCIETY.

[Extracts from the Third Annual Report of the Protestant Bible Society at Paris, for the six months immediately preceding the 16th of April, 1822.]

"Forty new societies have been added and more than eleven thousand copies of the Bible have been circulated."

"They are attempting to form in the different departments where the Protestant population is sufficiently numerous, auxiliary societies and Bible associations to receive by the week or by the month the small offerings of the poor."

"Some of the departments have taken up the Bible cause with much zeal; the "Bible Society of Strasburg alone, distributed within the last year 30,000 Bibles, and 7,000 Testaments."

"An interesting fact is related of a Jew woman, who borrowed a Testament, and was so delighted with it, and not knowing where she could get one, she copied it all off."

"They suppose that the Protestant population of France is reduced to about 300,000 families."

"They also learn with profound thankfulness, that a taste for reading the Scriptures is making progress among the Catholics.

"The minister at Saverdun, in a letter to the Paris Bible Society, says that in his congregation, which consisted of 225 families, there were found only 30 Bibles.

"In another congregation of 400 families, 30 Bibles only, could be found. In another containing 150, 20 Bibles only could be found. In another, were 350 families with only 25 Bibles. Another of 100 families, had 5 Bibles only. Another of 125 families, had only 6 Bibles. There would be, says he, for the Protestant families of this department, to give each a Bible, a deficit of 1692.

"In some places the people were so ignorant of religious things, that they did not know what sort of a book the Bible was."

"The Auxiliary Bible Society of Saverdun and Mazares, engaged three pious, devoted men to distribute Bibles in that department. The following is an extract from the journal of one of them, named John Sol:—[Finding the ignorance of the people about God, and their anxiety to hear, I asked them, do you wish to hear some chapters of the gospel of our Lord Jesus Christ? We collected under some shade trees, and I read to them what our Lord Jesus had done to save sinners; and when I left them they loaded me with benedictions.]

"The Report adds, "that often even the taverns are the theatres of these interesting instructions, reading the scriptures, &c."

What is the effect of the gospel among the Pagans?—The late chief Justice at Sierra Leone stated, at a quarter session a little time before he died, that ten years ago, when the population of the colony was only 4000, there were 40 cases on the calender for trial; and now that the population was upwards of 16,000, there were only 6, cases on the calendar. He congratulated the magistrates and grand jury on the moral improvement of the colony. There was not a single case from any of the villages under the superintendence of a missionary or schoolmaster.

From the Christian Magazine.

NARRATIVE OF THE CONVERSION OF MISS X.

The subject of the following narrative is in her long home; and we may well believe, in glory.

This person was in low circumstances, and went abroad to work, in different families. So poor had been her advantages, that she had never learned to read. Repeatedly I had taken occasion to speak to her relative to her spiritual concerns: but I found her ignorant and unconcerned.

One day at meeting, I perceived this girl was in tears, and appeared very attentive. The same appearance was afterwards repeated, and continued. I conversed with her to learn the reason of her trouble. She informed me, that death stared her in the face.—She saw she must die; and the event seemed near and dreadful. I could not perceive any real conviction of sin: I endeavoured to give her instruction.

She became a constant attendant on all religious meetings; and was generally in tears while attending. Her views of death continued; and she was more and more affected with the subject.

After a while, I perceived she had a degree of conviction of sin. She spoke of being a sinner; and was afraid to appear before God in judgment. She continued thus, some months, with her conviction of sin increasing. She became greatly troubled, in consequence of sin; and her convictions gradually became clear and rational.

On a Sabbath day, her distress had become extreme. At a conference, held just before night, at a private house, I conversed with her, and found her convictions deep and most pungent. She had a great sense of the Majesty of God, and of the wickedness of her own heart.

Returning home with several in company, I conversed with her. Among many striking things, she said, "O Mr. S. you have often preached to us on the depravity of the human heart, and told us how we all by nature hated God! I did not believe a word of it. But O, you did not tell the tenth part of the enmity I now feel!" Her expressions of her views and feelings were extraordinary, and very affecting. She cried aloud, wrung her hands, and passed swiftly on before us.

The next morning I went to see her.—She came down from her chamber, when I asked what were her feelings now? she spake of being a poor, vile creature; but went immediately on to express a new source of troubles. She said she had been thinking and looking abroad that morning, and she saw God in every thing: And every thing was praising him, but she and other miserable sinners. The birds praised him, the trees, and the grass, every thing spoke God's glory. But she, a wretch, never praised him. She expressed much grief and astonishment that she had never praised so great and good a Being, when his glory was so manifest.

I was told, that she had been out abroad that morning, to speak to her mates as they passed by. She would even lay hold of them, and tell them what a great and good being God was; and how she longed that they might praise him, if she did not.

I found she had not the least idea of any saving change, as having been wrought in her heart; and did not suggest to her any idea that I thought her heart was renewed. I endeavoured to give her such instruction as I thought best, and retired. She thought upon what had been said, and felt such an ardent desire to be able to praise God, that she went to converse with a very pious man in the vicinity, with whom she had lived, to see if he could give any further direction how she might be able to do the duty on which her heart was so much set. He told her that she must pray to God that she might be enabled to praise him. She soon after retired and attempted to comply with his direction. While on her knees in her closet, she found her difficulties removed, and found she could praise God; her joys were inexpressible.

So remarkable were her appearance and conversation, that even despisers of religion were struck, and acknowledged that "something strange had taken place, for this person could never converse so before!"

She mourned and grieved for poor perishing sinners—she longed and prayed for their salvation. As to her own salvation, it seemed much out of her sight—she said little or nothing concerning it; but was wholly engaged for the glory of God, and the salvation of sinners. A minister in conversation with her, asked her how she should feel, if after all she should be sent to misery? She replied with the greatest readiness and simplicity, as though it was no matter what became of her;—that she should delight in praising and adoring God, even should his glory require her destruction.

BLESSINGS RESULTING FROM PRAYER.

There is such a thing as converse with God in prayer, and it is the life and pleasure of a pious soul; without it we are no Christians; and he that practises it most, is the best follower of Christ, for our Lord spent much time in converse with his heavenly Father. This is balm that eases the most raging pains of the mind, when the wounded conscience comes to the mercy-seat, and finds pardon and peace there.—This is the cordial that revives and exalts our natures, when the spirit, broken with sorrows, and almost fainting to death, draws near to the Almighty physician, and is healed and refreshed. The mercy-seat in heaven is our surest and sweetest refuge in every hour of distress and darkness upon earth: this is our daily support and relief, while we are passing through a world of temptations and hardships in the way to the promised land. *It is good to draw near to God.* Psalm lxxiii. 28.—*Watts.*

Revivals.

"But first gave themselves to the Lord."

It is generally acknowledged by christians, that it is *their* fault, that the Spirit of God is not poured out around them: and it is *deeply to be lamented*, that they can rest satisfied with this acknowledgment, without repenting, and doing their first works." "Wo to them that are at ease in Zion!"—to those who say, in a spiritual sense, "am I my brother's keeper?" God usually works by means; and he tells us, to "bring *all* the tithes into his storehouse, that there may be meat in his house, and prove him *now* herewith, if he will not open the windows of Heaven, and pour us out a blessing that there shall not be room enough to receive it." How carefully, then, should we examine ourselves, to know if our own hearts are right in the sight of God, (for "our first great business on earth is our own sanctification") and then daily and hourly ask "Lord, what wilt thou have me to do?" All have at least *one* talent, and the constant inquiry of each should be, what can I do for the advancement of my Saviour's kingdom in my own heart, and the hearts of those around me? But we are selfish beings, even in religion, and criminally indifferent with regard to the honour of God and the salvation of souls. Do we really *believe* that impenitent sinners are hastening to eternal ruin, and that to this awful doom they are every moment exposed? Then let us be consistent, and awake from our slumbers. Let us love our neighbours as ourselves; pray and labour in earnest for them, and plead in such a manner as shall prevail. Let us offer the "sacrifice of a broken and contrite heart, which God will not despise." When christians are humble, *broken hearted*, prayerful, and love one another, great blessings are in store for them. Our Saviour says, "learn of me, *for I am meek and lowly in heart.*" O that we might perfectly learn this lesson. He has given us, too, *love*, as the badge of our religion; "by this shall all men know that ye are my disciples, if ye have love one to another." His prayer (John xvii.) is replete with the same sentiment; "that they all may be one," "that they may be made perfect in one," "that they all may be one in us; that the world may believe that thou hast sent me." Shall we not pray as He prayed, and labour for the accomplishment of this most important object, the union of his children?—*B. Tel.*

Extract of a letter from Rev. R. K. ROGERS, *to the Editor of the Boston Recorder, dated Sandy Hill, N. Y., March* 17, 1824.

Dear Sir,—The sacrament of the Lord's Supper was administered last Sabbath. It was truly a solemn day. There were added to the church seventy two.—Seventy by profession and two by certificate from other churches. The ordinance of baptism was administered to thirty-eight. It was indeed an interesting sight to behold Parents with their children, presenting themselves before the Lord and devoting themselves to his service. Within the bounds of the congregation (which includes the two villages of Sandy Hill and Glen's Falls,) there are about one hundred and twenty, who are indulging the hope of their interest in Christ; well may we say "The Lord hath done great things for us, whereof we are glad," and while we thus say, we trust we are ready and willing to exclaim, "Not unto us, not unto us, but to thy name, oh God, be all the glory." The work is yet going on.—There is as much engagedness on the part of professing Christians, so far as I can discover, at this time, as there has been at any period of the revival. The good work of grace yet goes on in Moreau and Northumberland, and is extending itself into the Dutch Reformed Congregation in the town of Saratoga, under the pastoral care of the Rev. Mr. Duryea, and oh, that it might continue and extend, until all the towns and counties in our beloved land are visited with the special influence of Divine Grace!

Yours, &c. R. K. ROGERS.

The Boston Recorder states, that during the last year, 107 persons were added to the Park St. Church in Boston; and that 13 have been added since January last.

A revival, we understand, is progressing in Steuben:—Forty were added to the Baptist Church a few days since; and farther additions were expected soon.

The Latter Day Luminary contains a letter which states, that the Revival is progressive in the low country of Georgia. The Presbyterian church in Medway, and the Baptist church in Sunbury, have recently received considerable accessions. "In one coloured church in Savannah, there are upwards of 1800 members; and in another, upwards of 800. In the Presbyterian church in Medway, I should suppose there must be several hundreds—in Sunbury church there are several hundreds—in the Newport church, under the care of brother Ripley, there is a considerable number,—in the great Ogeechee church, there are upwards of 500 persons of this description."

These facts, says the Boston Recorder, are similar to many, which were stated in an authentic document, published some years since by the clergy of different denominations in Charleston S. C., in relation to the number of communicants from among the slaves in the churches of that city and state. In that document, it is stated, that the number of communicants of this description in Charleston, exceeded at that time five thousand, which was about one third of the black population.

Revivals in England.—The London Wesleyan Magazine reports revivals of religion on several circuits, during the last year, and at the commencement of the present.

WESTERN RECORDER.

UTICA, TUESDAY, APRIL 13, 1824.

Our readers will find a number of interesting articles in our columns to-day: but without calling their attention to any of them in particular, we shall at this time devote the Editorial head to a number of our respected correspondents.

"*Philanthropos*" will perceive, that though his communication has not appeared at full length, we have yet, to some extent, availed ourselves of his labours. He may expect to hear further from us as soon as we can find leisure to pursue the subject he proposes.

An anonymous communication, containing some very useful remarks on an important subject has been lately received: but the style in which it is written, as the author himself seems to anticipate, must preclude it, in its present form, from our columns. Perhaps we may find leisure at some future time, to give our readers the substance of the communication.

We notified our readers, that, the remainder of "B. R.'s" communication would appear this week: but unfortunately it came to hand too late for insertion. It is now on file for our next.

We have received, *second-handed*, an article from "*Towards the going down of the Sun*," dated March 22d, 1824. It is written with considerable spirit, and is, in some respects, an interesting production; but we must decline inserting it for two reasons—One is, that our work is not intended for elaborate Theological discussions: and the other, that, the spirit in which such discussions are too often prosecuted, appears to us to be manifestly wrong. Those who are engaged in the same cause, that of serving their divine Master, ought certainly to look to it, that "they do not fall out by the way." The cause of truth is precious, and it must be defended with boldness; but on points where the sincere followers of the same Master entertain different views, would it not lead as readily to the discovery of truth, and be quite as favourable to the best interests of piety, if the parties would abound more in the spirit of Christian meekness?

"*A lover of wind and stringed Instruments*," understood us quite too literally, in the "gratuitous" remark he alludes to, in the 6th number of the Recorder. This he will readily perceive from the perusal of an article under the head of Music and Poetry in our colums of to-day, which was in type before his communication was received.

Religious Intelligence.

LETTER FROM MR. WAY.

The Rev. Lewis Way, who recently visited Palestine, with the view of residing there as a missionary to the Jews, has been compelled to return to England by a severe attack of sickness. At Leghorn, on his way home, he addressed a very sprightly letter to the Rev. C. S Hawtrey, of London, of which the following are extracts.—*N. Y. Obs.*

A great change anticipated by the inhabitants of Palestine.

In what manner it will please God to fulfil his purposes concerning *His people*, and accomplish his promises concerning *His land*, we shall best learn in the patient use of lawful and appointed means; but *they* are both preparing rapidly for some extraordinary revulsion. The thinking persons of the various tribes and sects, of which the present inhabitants of Palestine are composed, universally indulge anticipations of great moral, phyisical, and political changes. Their considerations are not drawn from the fountain of truth and the stream of prophecy, but have come down through the corrupted channels of oriental tradition, and are diversified by the varieties of sect and opinion. The outline is, however, to be traced with sufficient accuracy. All sects are looking towards an *universal* religion;—all place the seat and centre of it in Palestine. *There* they expect the armies of the world to be assembled, and the last great contest to be decided. They speak of the rebuilding of Jerusalem; and some even name the person who is to be crowned there. The Jews expect their Messiah, the Druses their Hakem; other orientalists, one who is called the MEYHEDI; who, according to each party, respectively is to govern the world. The Turks and Catholics are both looking for a change in their sytem, but darkness, gross darkness, covers them all.

Character of Mr. Wolff.—He is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perehelion, and capable of setting a whole system on fire. When I should have addressed him in Sydia, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the *crumbling* towers of Aleppo. A man who at Rome, calls the Pope "the dust of the earth," and tells the Jews at Jerusalem, that "the Gemara is a lie;" who passes his days in disputation; and his nights in digging the Talmud; to whom a floor of bricks is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pacha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such, and more is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manner and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless.—"*Aut inveniet viam aut faciet;*" but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing. Thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent;—thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest;* they acknowledge him to be *a sincere believer in Jesus of Nazareth.*

Character of Rev. Pliny Fisk.—The last ten days of my confinement at Antoura, gave me the opportunity of forming a personal acquaintance with the Rev. Pliny Fisk, and of conferring with him on future plans of operation in Syria. I found in him a man of a truly Catholic and Christian spirit; his simple piety, solid sense, amiable temper, and strong constitution, had eminently predisposed him for his calling, and the experi nce he has obtained by two years of travel between Cairo and Smyrna, has amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission. From him I received so much information concerning the characters and places, of which I had hoped to obtain a personal knowledge, that I seem in some measure to have visited them all in an elbow chair;—the greatest consolation I could receive under the disappointment of suffering all the fatigues and privations, (and they are neither few nor trifling) of a Syrian expedition, without accomplishing its great object; a sight of the holy and beloved city.

Serampore.—Mr. Mack wrote, in June last, that there was no recent success apparent at the station; a few inquirers came occasionally. The labours of the native brethren were increased in extent and regularity in the region about Serampore.—Mr. De Cruz, who was formerly at Midnapore, had come to S. and was very useful.—Mr. Douglas left S. soon after Mr. Ward's death, to superintend an indigo factory, and at the same time occupy a station as a missionary.—Seventeen schools had been established, in which were nearly 300 girls.—Five of these were in S. and the rest in the adjoining villages. In these the missionaries have much encouragement.

Dinagepore.—Mr. Fernandes baptized 12 persons on the fourth of May last; after which there were in communion 83. His school prospers, having 50 or 60 daily attendants.

Ajimere.—Mr. Jabez Carey, previous to May 3, had formed five schools, in as many towns or villages, having 261 pupils. These schools have been placed under his care by the British government, with a view to improve the condition of the people in that newly acquired territory.

Mr. and Mrs. Campbell, appointed to the station at Bangalore: and Mr. Taylor, appointed to Madras, sailed from Portsmouth, Eng. Jan. 7. They are sent by the London Missionary Society.

Death of Missionaries.—Died at Vizagapatam, India, Mrs. Skinner, widow of the late Mr. James Skinner, missionary of the London Society at Surat.—At Madras, Mrs. Massie, wife of a missionary at that station from the same Society. She had been but two months at the station, and has left an infant child.

The Missionary Herald for the present month has just been received. It contains a fund of interesting matter; the most important of which has however been anticipated by the religious Newspapers. We give the following abstracts.

CEYLON.

A joint letter of the Ceylon Missionaries states, that, of the 24 members that had been added to the church, three had been subjects of discipline—One of the number had been restored; and two others were on a six month's suspension when the letter was writing. Three had been added to the church, and six were then candidates for admission.

BOMBAY.

A joint letter of the Missionaries at Bombay, contains a description of the new chapel which is built after the manner of the country. The Missionaries received contributions from the European settlement in Bombay, which they consider as a token for good, especially as this is the "*first* thing of the kind there." The printing of tracts and of translated portions of the scriptures were continued, and an entire edition of the New Testament was going forward.

SANDWICH ISLANDS.

Letters forwarded by the Missionaries by way of Canton, have been for some time anxiously expected, but have not yet come to hand.—Letters from Mr. Richards and Mr. Bingham, notice the health of the missionaries, their comfortable accommodations, and their rising usefulness. Mr. R. says, "We have particular occasion to be grateful to God that our warmest friends are among the highest chiefs. This I think, makes our future prospects flattering.—It is also an encouraging circumstance, that

their friendship increases, as they become acquainted with us and our object." A new church had lately been built on the island of Mowee, and the natives were fond of attending religious services.

ROME, January 22.—According to the accounts of the Missionaries in the Eastern Kingdom of Tonquin, Christianity makes great progress there. The Mandarians of the 1st and 2d class favour the labours of the Missionaries, and protect them in the exercise of their religion, the disturbers of which are rigorously punished. The learned men, in particular, are easily instructed, and break their Idols to pieces after a few conferences with the Missionaries. In June, 1821, a whole district sent Deputies to ask to be instructed in the Christian faith.—*Ch. Gaz.*

We mentioned some time ago, that Rev. Mr. Smith, one of the missionaries for the London Missionary Society to Demarara, had been implicated in the late insurrection at the latter place. Accounts of the affair have been hitherto so contradictory, that we thought best to pass them without notice: but, it now appears to be well ascertained that Mr. S. was tried for his life, condemned and thrown into prison—that the court presuming from the bad character of the witnesses, that, he might still be innocent, recommended him to the mercy of the king—that his pardon was readily granted, on condition of his leaving the W. Indies: but, that he died in prison before the pardon arrived. Private letters state confidently that Mr. S. was altogether innocent—that the enemies of missions have no possible cause for exultation: and that the friends of the cause are increasing in numbers and becoming more active.

INDIAN MISSIONS.

The Boston Telegraph contains some spirited remarks relative to the breaking up of the Missionary establishment among the Senecas, mentioned in the 6th number of our paper, but the influence of "*white paganism*," we fear, is much more extensive than the Editor imagines. That "the Legislature" *as a body* "never meant to pass a law which should prevent the moral and religious instruction of the Indians within our borders," we fully believe; but that there were *individuals in that body* when the law was passed, who were *decidedly and actively hostile to Indian Missions*, we cannot for a moment doubt. We regret that such individuals should *any where* be found; but the fact is not to be disguised.

If this district of country is eminently favoured with religious privileges; and, if many of its inhabitants are distinguished for piety and benevolence, this of itself is a sufficient reason, why the prince of darkness should be vigilantly employed in exerting a counter influence. But, happily, the cause is in the hands of that Being who will not long permit its enemies to triumph, if only its friends continue to be found faithful.

Since publishing the communication above alluded to, we have received a letter from a respected friend at Buffalo, which contains substantially, the same statement of facts.

A letter of a still later date, mentions that most of the children of the school have been sent by their parents to the Mission establishment at Cataraugus, a distance of twenty or thirty miles—that many of the Indians are anxious for the re-establisment of the Seneca Mission, &, that the white individuals who joined Red Jacket's party in breaking it up, are beginning to feel ashamed of the transaction.

The Missionary Register for March, contains some items of intelligence from the other Indian stations.

UNION MISSION.

In consequence of a determination of *Moineh Persha* an Osage Chief, and several others, to adopt the habits of civilized life, resolutions were passed, Sept. 22, for organizing a settlement of *Indian Farmers*. Messrs. Chapman and Requa are to live among them, to aid in the settlement; and they are to have the loan of ploughs and other utensils from the mission.—The women engage cheerfully in domestic concerns, and exhibit admirable skill. The missionaries have 109 acres of land enclosed, have made many implements of husbandry, and are busily engaged in erecting buildings, &c. Their expenses the last year were $6,200.

GREAT OSAGE MISSION.

A letter to the Secretary of the Society mentions that sickness had prevailed in the M. Family, and states that many of the Osages have died. In one instance, a child was buried alive with its mother. The Big Soldier, a chief, had died of grief, refusing to be comforted for the loss of his wife. The Journal mentions the loss of a horse, supposed to have been stolen by the whites; and states that such instances are frequent—that they provoke the indians to retaliate, in which case it is hardly possible for the state authorities to restrain the whites from butchering them. Another proof of the *character of Indian outrages.*

TUSCARORA MISSION.

Mr. Smith of Lewiston continues to labour among the Indians at this station with acceptance. A number of young men and boys wish to learn mechanical arts, and Mr. S. thinks it highly desirable that they should be placed in pious families that they may enjoy religious privileges and instruction.

CATARAUGUS MISSION.

A most interesting circumstance took place a short time since at this station. Capt. Strong, one of the pagan chiefs who had been a bitter opposer to the establishment, came forward to Mr. Thayer, the Missionary, in defiance of all the exertions of the pagans, and renounced his former sentiments in the following terms:—"Your friendly manners towards the Indians have removed my prejudices against you as a missionary, and satisfied me that you are the Indians' friend, and are sent by the Great Spirit to show us the right way. I now renounce the customs and habits of my fathers and embrace those of christians." He then committed his two children to the school, desiring that they might be instructed and governed as should be thought best, showing that he placed full confidence in the wisdom of the teachers. He also brought two other children whom he placed in the school.

MACKINAW MISSION.

Rev. William M. Ferry superintendent, arrived Oct. 19, 1823, and commenced a school with twelve children, Nov. 3d. The number of scholars was soon increased to twenty, which was as large as could be supported and instructed. The family, besides the 20 children, consisted only of Mr. and Mrs. Ferry, an aged woman, grand-mother of one of the girls, and a pious man who was attached to Mr. Ferry, and who remained in the family and assisted in the mission without wages.

Indian improvement.—A memorial has been presented to Congress by the American Board of Commissioners for Foreign Missions, soliciting further aid for the purposes of Indian improvement.

SUMMARY.

Baptist Missionaries.—Mr. and Mrs. Phillips sailed from England for Jamaica Oct. 29th: the day following Mr. and Mrs. Leslie sailed for India; and on the 15th Nov. Mr. and Mrs. Burchell, for Jamaica.

English Delegates.—The Rev. Mr. Reece and the Rev. Mr. Hannah, delegates from the British Conference to the general Conference of the Methodist Episcopal Church in the United States, accompanied by the Rev. Mr. Bangs, of New-York, arrived in Boston a few days since, and have taken their departure for the south. Their visit, though short, was interesting, and we trust it will prove a blessing to many souls, who heard from their lips the sound of that "gospel which is able to make us wise unto salvation."—*Boston paper.*

The Rev. Mr. Lathrop, who resided during the last summer, as a missionary in East Florida, is now in the city of New-York, soliciting contributions for the erection of a Protestant church at St. Augustine.

Education.—At the late meeting of the S. Carolina Conference of the Methodist Episcopal Church, a Society was instituted for the education of the children of itinerant preachers, and orphan children, whose fathers at the time of their death, were members of the conference; and as the funds may increase, the orphans and children of the local preachers, and such other children as the managers may think proper. As soon as practicable, the Board of Managers shall institute schools or colleges in some healthful place or places, within the bounds of the conference. The payment of $5 annually, constitutes a member; $50 a member for life; $20 annually, a manager; $200 a manager for life; $20 per annum, constiutes a patron and manager, or $500 the same for life. Any person paying $2000, shall be entitled to a scholarship in the school or college, as soon as the same shall be in operation; said scholarship to be designated by the name of its founder, and continue his and his heirs', as long as the same shall be used according to the design of the society.—*South. Intel.*

Benefits returned.—The Church missionary association of Sierra Leone collected $1250 in the year 1822, of which more than half was given by liberated Africans.

Amherst Collegiate Institution.—An address to the public, from the Trustees of this rising Institution, signed by the President, Rev. Heman Humphrey, has just appeared in the Massachusetts papers. Cogent reasons are stated for incorporating this institution, which is already, but in law and name, a College. The last North American Review speaks in favour of granting a charter to this Institution.

Washington College—The Episcopal College of Connecticut, has obtained a charter; and it is to be located where the largest sum of money shall be raised for its support. Hartford, New-Haven and Middletown, are the principal competitors.

The Ethiopian Mirror, and Christian Observer.—A work bearing the above title is about to be commenced in Philadelphia. It is intended to circulate chiefly among the coloured people of the country.—To be their instructer, their advocate, their defender. Every liberal and benevolent mind will join us in wishing it success. It is calculated to do good. It *will* do good if judiciously and ably conducted.—The prospectus will be published hereafter.

Phil. paper.

The number of Indians west of the Mississippi and north of the Missouri, is said to be 33,150
Between Missouri and Red River, 101,070
West of the Rocky Mountains, 171,200
Between Red River and Rio del Norte, 45,370

Total, 330,790

The yearly annuity paid to the different tribes of Indians by the United States government is, at this time, $150,375. Upwards of 74,000 of this sum is limited; so that by the year 1834 the whole annuity paid to the Indians by the United States government will be reduced to 90,000 annually.

Retreat for the Insane.—An institution has lately been established at Hartford Conn. called a Retreat for the Insane, Lands have been procured and a building has been erected which will accommodate about fifty patients, and their attendants. It is situated within about one mile of the city, on very eligible ground, and was to be opened for the reception of patients on the first inst. The ladies of Hartford have contributed beds and bedding, and other furniture sufficient to furnish about twenty rooms.

An Institution in Philadelphia, called the 'Provident Society,' furnishes employment for five hundred females, who earn a hard but honourable subsistence.

A donation of $500 has been made to the Provident Society of Philadelphia, by an unknown benefactor.

ORDINATION.

ORDAINED at Denmark March 17, 1824, by the Presbytery of St. Lawrence, Mr. Lumund Wilcox, over the Presbyterian church in that place.

Introductory prayer by Rev. D. Kimball, of Martinsburg: Sermon by Rev. W. B. Stow, of Alexandria: from Matt. 16. 18: Consecrating prayer by Rev. E. Bliss of Lorain; Charge to the Pastor by Rev. N. Dutton, of Champion; Charge to the people by Rev. T. Clinton, of Lowville; concluding prayer by Rev. A. W. Platt, of Rutland.

REMARKS.

The Societies of Denmark and Rutland, are again blessed with the stated ministry of the gospel by the aid afforded from the Domestic Missionary Society of this State. We trust that the hearts of many Christians will be filled with joy and gladness; and that many perishing sinners will be rescued from everlasting death, through the instrumentality of the Missionary Society. Pious and benevolent Christians, by thus contributing of their substance, as God has blessed them, are exerting a vast and salutary influence, far beyond the sphere of their immediate labours:—And it will be unknown to them until the great revealing day, how much even the most obscure Christians have accomplished for the salvation of souls, and for the glory of the Saviour. Could the friends of the Redeemer catch a glimpse of his excellence, and of the true value of his religion—could they duly estimate the worth of immortal souls—could they stand near the throne of the Lamb, and fully learn the object for whom all things were created—surely, they would make other calculations, and other disposals of their property than what many of them now do.

How few is the number of those who form designs, and lay plans from year to year, to assist in extending as *widely as possible* the kingdom of Christ! "Charity too often begins" and ends "at home."—Far different from this was the spirit and conduct of Christians in the Apostle's day. Then, in times of unparallelled trouble, and when, if ever, they needed to *save* for themselves and families—then, they cast all into the treasury of the Lord. And yet too many Christians at the present day, act as if they were not *stewards of the Lord's property*;—but, as if God had given them treasures for their own private gratification, to be spent without regard to the glory of the Saviour, or the good of their fellow immortals.

But, blessed be God! there are some exceptions—there are some whose hearts and hands are open. Let them go forward, their reward is sure—their treasures are laid up in heaven:—they are amassing wealth, that shall never be dissipated.—[*Communicated.*]

INSTALLED.—On Wednesday March 17th, Rev. *Mark Tucker*, over the Church and Society in Northampton, Mass.

WESTERN EDUCATION SOCIETY.

DONATIONS.

An account of receipts during February, 1824.

Oneida, County.			
	From the Congregational Society in Clinton, collected at monthly Concert of prayer.	$27	00
Westmoreland,	Geo. Langford, Junr. Merchandize,	2	00
"	Elijah Dean, provisions,	1	00
"	Warner Mitchell, do	4	00
Utica,	Merrell & Hastings, mdz.	5	00
Rome,	Dea. D. W. Knight, do &c.	7	00
N. Stockbridge,	L. Myrick, provis. &c.	7	50
"	R. H. Smith, do	1	00
"	Wm. Smith, do	1	13
"	Luther White, do	8	00
Paris,	Hanover Religious Charitable Soc., by Jos. Page, Treas. provisions, viz. from		
	Isaac Miller,	2	00
	Miles Johnson,	2	75
	Elizabeth Greenslit,		50
	Joel Greenslit,	1	00
	Maria Page,	1	00
	Isaac Peck,	1	74
	Mary Peck,	1	74
	Joseph Page,	2	00
	Levi Rowe,	1	75
	Anthony Peck,	3	00
	Enos Austin,		75
	Hannah Austin,	1	00
	Hannah Tooley,	1	00
	Patience Whitney,		50
	Asher Kinne,	1	00
	Abigail Moore,	2	75
	Sophia Gridley,	1	00
	Minerva Buckingham,		50
	John Davis,	1	00
	Milliant Gridley,	1	00
	David Gaylord,	1	00
	Newman Gridley,	1	00
	Ambrose Hitchcock,	2	50
	Solomon Hitchcock,	2	50
	Levina Burchard,	1	68
	Dea. Job Doud,	1	00
	David L. Barton,	2	00
	Jemima Dickinson,	1	00
	Elihu Dickinson,	2	00
	Ebenezer Bartlett;	1	00
	Eunice Bartlett,	1	00
	Delight Hitchcock,	1	00
	Anson Hitchcock,	1	00
		$109	55

Note. The names of Silas Peck, Abner Hitchcock and Anna Robinson, credited under "*Hamilton*" in the last Report, should have been under "*Hanover.*"

Verona,	Electa Brewer, mdz.	2	75
Mt. Vernon,	John P. Sherwood,	5	25
Chenango County,			
Sherburne,	Joseph Dixon,	9	00
Guilford,	Samuel J. Mills Jr.,	1	75
"	Dea. Silas Jewell,	3	00
Norwich,	Nabby Enos, mdz. & cash,	6	00
"	Asahel Brace,	28	00
"	Leonard Brace,	3	00
"	Elijah Holmes,	1	50
"	Schuyler Fisher,	1	50
"	Abraham Woodruff,	1	00
"	Simeon Buckland,	2	00
"	Dea. Larkin Smith,	1	00
"	Nathaniel Crandal,	2	25
"	Anson Brace,	2	00
Guilford,	Eddy Phetteplace,	1	00
"	Amelia Whiting,	1	00
Oxford,	Union Association, Sacramental contribution,	4	00
	Total,	$185	55

Note. Several articles have been received, from Litchfield: the names of the donors, and the value of the articles not being given, no correct report can be made thereof.

JOHN BRADISH, *Treasurer.*

Received for the U. F. M. Society, one box of clothing from Lowville, by Bathsheba Bozworth, Treasurer; and a box from Holland Patent (Trenton), by Patty Gurney, Treasurer; designed for the Mackinaw Station.

B. W. THOMAS, *Agent.*

WELSH BIBLE SOCIETY.

The Committee of the "Welsh Bible Society of Steuben and Utica," held their meeting for receiving collections, &c. at Trenton, on the 6th inst. when the following sums were received; viz:—From *Steuben,*

By	Daniel Thomas,	$3	87	1-2
"	William Evans,	11	50	
"	Griffith G. Jones,	7	38	3-4
"	William P. Jones,	1	00	
"	Lawry Evans,		75	
"	James Owens,	8	75	
"	William R. Jones,	1	12	1-2
"	James Jones,	1	56	1-2
"	Robert Evans,	4	68	1-2
"	John Davies,	11	37	1-2
"	Hugh Owens,	2	85	
		$55	06	1-4

From Utica, and other places connected with it,

By	Rowland Griffiths,	$16	75	
"	John Rees,	10	87	1-2
"	Henry L. Roberts, (including 3,50, from Canada-Creek,)	45	87	1-2
"	David Reed,	6	00	
"	Thomas Roberts, Oriskany,	3	00	
"	Daniel Richards,	3	30	
	Total,	$140	86	1-4

Resolved, That Mr. William Francis, Treas'r. be requested to forward the above amount to the Treasurer of the Parent Society.

Resolved, That this meeting adjourn to the first Tuesday in July next, at 2 o'clock P. M.—then to meet at the Congregational Meeting-house in Steuben.—[*Communicated.*]

LITERARY.

Mr. Hyacinth, director of the Russian Mission to Pekin for thirteen years, has returned to St. Petersburg from China, bringing with him a history of that country, with statistical and geographical accounts.

Batavian Anthology.—Mr. Bowring and Mr. Van Dyk, have published a little work under the title of Batavian Anthology; or Specimens of the Dutch Poets; with Remarks on the Poetical Literature and Language of the Netherlands, to the end of the 17th Century. "There is a country (observes the Editors,) almost within sight of the shores of our island, whose literature is less known to us than that of Persia and Hindostan—a country, too, distinguished for civilization and its contributions to the mass of human knowledge."—*London paper.*

Hebrew Literature.—Professor Lee, of Cambridge, England, is preparing for publication a series of Lectures on the Hebrew Language, so arranged as to form a complete and easy system of Hebrew Grammar, and to be adapted to the use of learners, as well as those who have made some progress in the language. It is designed to comprehend what is most valuable in the works of Schroederus, Storr, Gesenius, Glasius and others, together with original remarks by Professor Lee.

An edition of Percival's poems is now in the London press.

Mr. Noah Webster L. L. D., who has been labouring for more than 20 years past, to form a Dictionary of the English Language which shall correct many inaccuracies, and supply many deficiencies in the existing publications of this kind, has at length, we understand, nearly completed his undertaking. Mr. W., proposes to visit Europe the ensuing summer, to avail himself of some advantages which our own country does not furnish; and to give to his work all the completeness of which it is susceptible. We add, on the authority of the Boston Telegraph, that Mr. W. has prosecuted the study of the European languages, and those of Western Asia, in a manner (probably new) which has resulted in some important discoveries.

Proposals have been issued for publishing by subscription, a Polyglott Grammar, of the Hebrew, Greek, Latin, English, French, Italian, Spanish, and German Languages, exhibiting the similarities of their declensions, conjugations, &c. in a tabular way. With copious notes, explanatory of their idioms and peculiarities, and an extensive index, to facilitate the references to the work. By Samuel Barnard.—The price to subscribers is not to exceed $3, in boards. Subscriptions to this work are received by Wilder & Campbell, of Philadelphia.

Messrs. Carey and Lea have in the press a very interesting book, entitled "Notes on Mexico, made in the Autumn of 1822, by a citizen of the United States." The Author is a distinguished American, and an experienced observer, who writes both agreeably and instructively.—*Nat. Gaz.*

Mr. E. Littell of Philadelphia, has in press and will soon publish, "Private Correspondence of William Cowper Esq., with several of his most intimate friends." Now first published from the originals, in the possession of his kinsman, John Johnson, L. L. D. Rector of Yaxham with Welborne in Norfolk. In 1 vol. 8vo.

A Rhetorical Society of much promise, has recently been established at Andover Theological Institution, under the auspices of the professors of sacred Rhetoric.

It is stated in Nile's Register, that Mr. Rembrandt Peale has lately executed a portrait of Washington, which is pronounced by good judges to be excellent; and by Judges Washington and Marshall, to be the best they have ever seen. Judge M. declared that, "it seemed as if he was looking at the living man;" and Judge W., that, "he rejoiced that at last a portrait was executed, worthy of Washington."

Political.

FOREIGN.

The affairs of Europe are daily becoming more interesting. France may be said to be in effect, the mistress of Spain; and she may easily gain, we may suppose, when policy requires it, the ascendency over Portugal: Yet, on the death of her King which must take place soon, she may perhaps be crippled for a time by internal dissensions. Austria exerts a powerful influence over Italy; Russia possessing an almost unbounded territory, is increasing her power; and England is beginning to feel as if she had at least, some precious privileges in common with the United States. The interests of legitimacy are increasing on the one hand; and on the other, the cause of civil and religious Liberty, though occasionally at a stand, is, on the whole, making a slow but certain progress. The balance of power it should seem, cannot long be sustained under these circumstances; and were we disposed to hazard conjectures in relation to the future, we should think that the powers of Europe must ere long be involved in another bloody contest.

There are no important items of intelligence of a recent date from Europe. The papers mention the establisment of extensive military districts in Russia, the native male population of which become soldiers from the age of fifteen to sixty—The arts and sciences, commerce and manufactures are said to have progressed with great rapidity in that country for a few years past.

The latest accounts from Greece, mention that the hon. Leicester Stanhope had succeeded in forming a corps of Artillery, which he confidently believed would so aid the Greeks, as to enable them to subdue all the fortresses in the hands of the Turks. Lord Byron continued to be active in the cause.

Madrid, Feb. 2. The King of Spain has signed an act by which he acknowledges to owe France a sum of 34 millions, and he assigns as payment for the above debt, the salt mines of Arragon and the custom of Miranda.

In a recent number, says the Bost. Telegraph, we published accounts from Peru, very unfavourable to the Patriots in that country. It is now ascertained, that their prospects are *extremely flattering*. The patriot army under Gen. Aguero, which had receded with 4000 men from the standard of the main body under President Bolivar, has returned to its allegiance and the whole patriot force is in readiness to operate against the Spanish army. Gen. Santa Cruz, of the patriot army, who, according to the former accounts, had been totally defeated, is now represented to have been successful in his operations against the royalists.

DOMESTIC.

CONGRESS.—The several propositions before the Senate for amending the constitution relative to the election of Prest. and V. P. have been finally disposed of by a vote of 30 to 13, in the Senate for indefinite postponement. An animated debate preceded the disposal of the bill, in which, among other things the late caucus nomination was alluded to in terms not the most satisfactory to the persons concerned in it. The Tariff bill is still the most prominent one before the house. Several other important bills which we have often alluded to, continue to progress slowly—There is every prospect of a long session.—A bill is now before Congress which proposes to "enable the President, to carry into effect the treaty of Ghent," to prevent foreigners from trading with the Indians within our borders, and, to secure the fur trade to the citizens of the United States.

Percival, the New Haven Poet, has received an appointment at the Military establishment at West Point

STATE LEGISLATURE.—The Legislature were to adjourn yesterday. Mr. Holley, one of the active, respectable canal commissioners of long standing, has unhappily been under the necessity of acknowledging himself a defaulter to a considerable amount. In his long report to the Legislature he attempts to offer several circumstances of extenuation. The commissioners have petitioned to have a committee appointed for the investigation of their accounts.

The Ætna Sun, Greenwich, and U. S. fire companies of N. Y. have been recently incorporated.

The bill authorising the removal of the Utica Branch Bank from Canandaigua to Rochester has been defeated.

THE SUPREME COURT of the United States adjourned after an arduous session of six weeks, during which, sixty-three of the cases on the docket were disposed of. The whole number of cases on the docket, at the commencement of the session, was one hundred and eighty. There therefore remain on the docket one hundred and seventeen cases yet to be disposed of, notwithstanding the unusual portion of business despatched at the present term. It is not probable that a greater number than has been despatched at this term, can be heard at the next term; so that, of the cases yet on the docket, something like one half cannot possibly have a hearing under two years from this time.

This delay of justice is owing to the constitution of the Court, and not to those who compose it, whose laborious attention to the duties devolving on them is too well known to make it necessary for us to state it.—*Nat. Intelligencer.*

The Virginia Legislature has appropriated $400,000 for the improvement of the navigation of James River.

The Richmond, Va. papers speak of a state convention, which is likely to be assembled, to take measures for the reduction of the number of the members of the Legislature, and to provide for more economy in its expenses.

Chesapeake Canal.—The canal to unite the waters of the CHESAPEAKE and DELAWARE BAYS is contracted for, and a number of hands employed in clearing the ground.

We learn from the Conn. Courant, of the 30th March, that, private letters have been received from London, stating that Mr. *Perkins' Steam Engine* has at length succeeded; and, that large contracts have already been made for the patent on that side of the Atlantic.

Inhaling Ether.—William C. Fricke, aged 14, lately died in Philadelphia. This is the second instance within a short time that death has resulted from the deleterious effects of inhaling Ether.

DIED—In Savannah Georgia, on the 7th ult. Mr. *John Bennett*, son of Nathaniel Bennett, late of Clinton, N. Y.

Last evening in this village, *Bryan Johnson*, Esq.

FEMALE BOARDING SCHOOL.

MISS N. ROYCE, respectfully informs the public generally, that she continues to teach in the village of Clinton. The following are the principal branches, with the terms.

For English Grammar, Arithmetic, Geography, with the use of the Globes, Astronomy, History, Blair's Lectures, Penmanship, Map Drawing, Needlework, together with particular attention to Reading and Orthography,	$4	per quarter.
Chemistry, the Rudiments of Natural Philosophy, Landscape and Flower Painting, in water colours, and Velvet Painting,	5	do.
French Language,	7	do.

Board and Lodging, 12 shillings per week; Washing, 2 shillings per dozen.

N. B. The SUMMER TERM commences *Thursday* the 27th of *May*, the WINTER TERM *Thursday* the 25th of *November;* each term to consist of twenty-two weeks. It will contribute much to the benefit of the scholar, to be present at the commencement of the term.

Books and Stationary furnished, if wished, at the usual prices.

Clinton, Oneida Co. April 9, 1824.

WHITESBORO ACADEMY & FEMALE SEMINARY,

ARE now open for the reception of students, in the new brick building (50 feet by 30), two stories high. The Academy is under the care of Mr. Rawson, a gentleman of liberal education and an approved instructor. The Seminary is under the care of Miss Thayer, (sister of Col. Thayer, Commandant of the Military Academy at West Point), aided by Miss Moulton, who will instruct young ladies in all the usual branches of female education. Miss Thayer & Miss Moulton, are hereby recommended as Ladies of refined sentiments, polished manners and respectable acquirements. And we feel assured that they will spare no pains on their part to give ample satisfaction to their patrons.

The next term of the Seminary commences on the 4th of May.

THOMAS R. GOLD,
JOHN M. YOUNG,
WM. G. TRACY,
LEWIS BERRY,
JOHN FROST,
ELON GALUSHA,
CALEB DOUGLASS,
JOHN B. PEASE,
AMOS CAMP,
ELIZUR MOSELEY,
JOSEPH WHITE,
GEO. DOOLITTLE,
F. C. WHITE,
} Trustees.

Whitesboro April 8, 1824.

SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine.

POETRY & MUSIC.

"Kindled only at the skies."

The following lines, if we mistake not, will be read with pleasure by those who can dispense with some of the lighter graces of minstrelsy, in favour of the sweet breathings of inspiration.

For the Western Recorder.

TO THE MOON.

O, peerless orb, emblem of beauty bright!
Shed thy mild radiance o'er me, while thou fill'st
My soul with rapture and with truth divine.
I see thee now, at this lone hour of night,
In full perfection shining: Yet thou art transient!
'Thy beams are not thine own, but lent to thee,
'To be restor'd at thy great master's will.
Yes; as I nightly view thee, thou shalt wane,
'Thy brightness shall diminish, till the stars
Again shall kindle in their majesty,
'Thy beams to emulate.
'Tis thus with man,
'Tis thus with all things earthly. Our richest gifts,
And choicest blessings are but favours lent,
'To be recalled at pleasure. Like thee they fade,
And sicken in th' enjoyment, till we feel
Successively the want of *richer* gifts.
Sometimes by violence they're torn from us,
With pangs that rend our hearts with sudden anguish,
And make us realize our helpless state.
Yet sometimes, too, like thee, they wax again;
Or, having left us for a time, return
Like the new moon: We gladly hail their rising,
Grown dearer by their absence: But, alas!
Too often, unlike thee, they're hid forever
From our longing sight, and leave us nought
But the remembrance that we call'd them ours.
The Christian, too, with borrowed beams must shine;
Sometimes to wax, sometimes to lose his brightness:
In total darkness he is often left,
Like thee when thou'rt eclips'd. Yet, he shall shine
In future worlds, in one unclouded day.
Thy beams, O moon, though beautiful, are cold:
The Christian's, unlike thine, should ever glow
With sacred ardour; his that hallowed flame,
Enkindled by the Sun of Righteousness,
Shall, ere long, shine res' lendently in heav'n,
No more to wane; but ever to increase
In brightness, glowing with seraphic fire.

N.

We would remind those of our correspondents who have sent us their *unmeasured* effusions, that *some kind* of regularity in the succession of numbers, phrases, periods, lines, &c. is indispensable to every species of composition that does not take the form of prose.

SACRED MUSIC.

"*They are men of a voracious appetite, but no taste.*"—ADDISON.

Under the term *Sacred Music*, are comprehended various important distinctions that are too generally disregarded. It is not sufficient that sacred words are enunciated by the vocalist; or that the piece he undertakes to execute, has received the appellation of *sacred*. The spirit and meaning of the words must be enforced. They are no more to be trifled with in music than in writing or conversation;—and the artist who, in composition or execution so manages as to lessen their import, though he may, and often does pass for a prodigy among the multitude, is, in truth, acting in direct contradiction to the fundamental laws of the art.

A single familiar example may serve for the present illustration. The angels' song at the Nativity, has been translated into prose and into poetry; and been set to music perhaps a thousand times, and on as many different plans of designing. One composer, with the words before him, adds music to them which will be likely to display his professional acquirements, to the best advantage at an approaching festival. Another has a distinguished performer and a remarkably fine choir or orchestra at his command, and his composition must be so contrived as to give these a favourable opportunity for display. A third is furnished with none of these advantages, and his composition must have a corresponding simplicity of structure. Now it may so happen that neither of these compositions will do the least justice to the subject or the occasion. They may display *musical ability* to such a degree as to lead us almost to forget the sentiments that gave rise to it. Our sympathies may be powerfully wrought upon through the medium of association; and yet the character of our emotions be altogether wrong.—Something like poetic enthusiasm may have been wrought within us: we may have kindled at the wonderful display of genius; we may have been drawn forth, in view of the mere sentimentalism of the composer, or may have been charmed with excellences of execution—while yet the greatness of the angelic theme shall never once have been brought home to our minds.

The simple story as told in the Evangelists however, can never be read by us, without emotions that are more or less relative. The astonishment of the shepherds—the mild condescension of the angel—the tidings he brings to a perishing world, all prepare us for the holy exultation of the angelic hosts. The grandeur and sublimity of the subject takes possession of us; and if true piety is in exercise, the heart goes forth to join the seraphic song. Yet when the same words are sung in the highest style of designing, we shall, perhaps, see the angel personated by some individual who reminds us of every thing else rather than of the angelic character. Instead of the *condescension of this angel*, we shall, perhaps, witness something like the *ostentation of display;* or, at best, some *mistimed* or *ineffectual* effort at *embellishment*. The *tidings* may be made so clamorous as almost to deafen us; and, instead of the holy joy of cherubim and seraphim, we may be saluted with the thunders of an orchestra of brazen throated *Stentors*.

Or where a higher degree of conception is displayed, we may be led, chiefly to admire the sweetness, delicacy, accuracy, nice discrimination of the vocalist; or be charmed with the elevation of the movements, or the spirit and power of the chorus. And more than this. We may be delighted with the uniform propriety, taste and feeling displayed, just as we sometimes admire a fine speaker, whose imagination leads us captive, and whose tones, being *beautifully imitative* of emotion rather than *expressive* of it, draw forth our sympathies, almost without reference to the principal object before us.

One pulpit orator, for instance, shall address his audience with so much power as to rivet their attention and draw forth the tears of sympathy: but, as the audience retire, they are wondering at the great powers of the speaker: Another shall address the same audience on the same subject; but his words will have found their way to the heart, and the speaker is forgotten thro' the overwhelming importance of his message. A third shall address them on the same momentous subject; but his want of animation, his pedantic or formal manner, his feeble thoughts, and still feebler emotions, shall leave his audience at full leisure to enjoy their slumberings. All this has its parallel in high wrought musical performances; and the wonder is, that, in the present incipient state of the art in our country, they should ever be found effective.

But let us contemplate a humbler species of designing. Let the idea of display be set aside, and the music be an Anthem in a plain and familiar style. Here, all that is dramatic in the evangelist's narrative is inevitably lost. The consternation of the shepherds, the winning condescension of the angel and his joyful tidings, and the acclamations of the multitude of the heavenly host shall all be drawn out in an unmeaning uniformity; or the verse and full passages shall perhaps succeed each other in such a manner, and the repetitions be multiplied to such an extent as utterly to confound the narrative, and destroy the impressions that had previously been made by the bare reading of the words.

Once more: Suppose a paraphrastical version of the angels' song to be adapted to music in a plain set piece—The strains shall still be repetitions, for such is the way of musicians; and hence, however creditable the performance may be, the original spirit and beauty of the narrative must inevitably be lost. Nor, shall we be sure of remedying the evil by selecting a short hymn tune that shall be sung over six or seven times successively in as many stanzas, in a uniform manner of performance. This performance, if chaste and efficient, may be instrumental in calling forth our devotions; and, so far it is well; yet in this instance, the train of reflections has no more than a general analogy to the one which would be excited by reading or singing in a truly expressive style, the simple ungarnished narrative of the Evangelist.

And now, when we tell our readers that all these miscarriages may arise from the mere confounding of distinctions that have their appropriate existence in the musical art; they will doubtless agree with us in thinking that there is a department in the process of cultivation, that, has been too long and too extensively neglected.

ORGANS.

Rev. Mr. Weisner's church in Boston, has lately been supplied with one of the finest Organs that was ever imported in this country. Of the three Congregational churches in Hartford, Conn., one, the late Dr. Strong's, has been sometime supplied with the Organ, and another, the new church, now is, or soon will be supplied with this appendage. From a letter recently addressed to the Editor of this paper by a respectable inhabitant of the village of Rochester, (Genesee county,) it appears that an Organ is soon to be set up in the new Presbyterian church of that place.

The Episcopal church in this village, is furnished with an Organ, which, though small, is sufficiently large for the building that contains it; and for the size, it possesses much power and sweetness of tone.

The Organ has been too long and too extensively abused. As an *accompanying instrument*, it is altogether without a parallel: it requires, however, the assistance of a powerful and highly disciplined choir, as indispensable to the production of its legitimate and proper effects; and the want of this appendage has, perhaps, done more than any thing else to prejudice individuals against the more general employment of the instrument in our worshipping assemblies.

Some men are very entertaining for a first interview, but after that they are exhausted, and run out; on a second meeting we shall find them very flat and monotonous; like hand-organs, we have heard all their tunes; but unlike those instruments, they are not new barrelled so easily.

STATISTICS.

The following article does not properly belong under the head of Statistics: but there is a convenience in locating it with the surveys of missionary stations.

From the London Jewish Expositor, for January 1824.

LONDON JEWS' SOCIETY.

Present state of the Society's Missions.

At the commencement of a new year it may be well to call the attention of our readers to the Missionary exertions of the Society, amongst the Jewish people in different parts of the world.

These exertions, it must be remembered, are yet in their infancy, but, nevertheless, they are sufficient to afford ample encouragement to those who have learned not to "despise the day of small things." It must indeed be a subject of devout thankfulness, to all who consider that within a very few years, there was not a single missionary labouring amongst God's ancient people, to reflect that there are now seventeen Missionary agents under the direction of, or in connection with, the London Society alone.

That our readers may know who they are, and where they are labouring, we subjoin the following statement,

HOLLAND.

The Rev. A. S. Thelwall, M. A. Trinity College, Cambridge. He has been chiefly resident at Amsterdam, but he has made excursions through different parts of Holland, to investigate the state of the Jews in provincial towns, and to excite the attention of Christians to their spiritual improvement.—The result of his investigations has been, that a preparatory work is going on amongst the Jews in that country, which is apparent both from the dissatisfaction felt by some of them with the present state of their religion and by the gradual diminution of their prejudices against Christianity.—Mr. Thelwall has been assisted in his labours by Mr. Chevallier, the son of a French Protestant clergyman, resident at Amsterdam.

GERMANY.

Mr. J. D. Marc, a converted Jew, who has been stationed principally at Frankfort on the Maine, where he has been usefully employed. Many Jews have been baptized there, and a Society formed amongst Christians, in consequence of his exertions.

Mr. Richard Smith, an English Missionary in the employment of the Society, has also laboured usefully in different parts of Germany, distributing Hebrew Testaments and Tracts at the fairs, and in many of the principal towns. He has been every where well received by the Jews, as his letters abundantly testify.

Mr. J. P. Goldberg, a converted Jew, employed as a schoolmaster, at the expense of the London Society, and placed by them at Dresden, under the superintendence of the Society there, and Mr. C. G. Petri, also a converted Jew, under the immediate direction of the Detmold Society, but occasionally assisted in his travelling expenses by our Society. The communications from both these missionaries, which have appeared in our Expositor, have been of an encouraging nature.

PRUSSIA.

The Rev. Professor A. Thullock, a pious and learned oriental scholar of the University of Berlin, has undertaken to act as the Society's representative and agent in Prussia. He devotes half of his time to the promotion of the cause, and not only occasionally visits our missionary stations, but has also commenced the publication of a periodical work in German, similar to the Jewish Expositor, entitled, "The Friend of Israel." Its object is, as he expresses it, "to excite Israel to the love of the Saviour, and the friends of the Saviour to the love of Israel."

POLAND.

The Rev. Alexander M'Caul, B. A. of Trinity College, Dublin.

Messrs. W. F: Becker, G. Wendt, and L. Hoff, Germans, educated by the Rev. Mr. Jaenicke, of Berlin, and afterwards instructed in our own seminary.

Mr. John O'Neill, a young Irishman, who passed some time also in the seminary at Stansted. The animating accounts which have been received respecting the Jews in Poland from time to time, have been given in the Expositor, and in the Reports of the Society, and will be fresh in the recollection of our readers. We have every reason to think a field of usefulness is there opened for many more faithful labourers, whom we devoutly pray the Lord may send into his harvest.

In addition to the above, it should be mentioned, that Mr. Moritz, a converted Jew, employed as a misionary in Russian Poland by his imperial majesty, has been furnished by the Society with books for circulation amongst his brethren.

The Society established at Berlin, has also a missionary stationed at Posen, who has likewise been supplied by us with Testaments and tracts.

ITALY.

The Rev. Charles Neat, an English clergyman, and Geo. Clarke, M. D. an Irish physician, have lately proceeded from this country to Gibraltar, as missionaries to the Jews, from whence they will go to Leghorn, which will for the present be their resident station.

PALESTINE.

The Rev. W. B. Lewis, B. A. of Trinity College, Dublin, and Mr. Joseph Wolff, a converted Jew. M. Lewis accompanied the Rev. Lewis Way to this interesting country with a view of remaining there as a permanent missionary. Mr. Way, we regret to state, has been obliged by ill health to return to Europe, but Mr. Lewis remains.

Mr. Wolff, though not under the immediate direction of the Society, has been furnished by them with books for circulation, and his expenses have been chiefly defrayed from their funds. The encouraging result of his labours at Jerusalem is well known to our readers.

The attention of the Society may now be considered as effectually turned towards this most interesting country. A permanent mission at Jerusalem has been determined upon by the committee, and Mr. Lewis, accompanied by Mr. Wolff, will proceed there accordingly without delay.

Under these circumstances the PALESTINE FUND will doubtless become an object of interest to many of the friends of Israel. We have the pleasure to state that besides the contributions already acknowledged, the Society is now called on to thank an anonymous donor for a

Christmas offering of . . *L*100.

INDIA.

Mr. Michael Sargon, a converted Jew, baptized at Madras, employed at Cochin as a schoolmaster by the Madras Committee who act in cooperation with our Society.—He had, according to the last accounts, 116 Jewish children under instruction.

It will be further gratifying to our readers to be informed, that there are at present five missionary students in our seminary, who are preparing to follow their brethren to the field of labour, besides two candidates, who are likely soon to be added to their number.

SCRIPTURE ILLUSTRATIONS.

The frequent allusions to water in the metaphorical language of scripture, lose somewhat of their significance, when our views are confined to our own fertile region of country: But illustrations like the following from Bishop Lowth, throw additional light and beauty on passages of this description.

ISAIAH, 1. 30.—*A garden wherein is no water.*—In the hotter parts of the Eastern countries, a constant supply of water is so absolutely necessary for the cultivation, and even for the preservation and existence of a garden, that should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed.—There is, therefore, no garden whatever in those countries, but what has such a certain supply; either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created, as a garden, planted with every tree pleasant to the sight and good for food; adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water: (GEN. ii. 10. and see xiii. 10.) And a river went out of Eden to water the garden."

That the reader may have a clear notion of this matter, it will be necessary to give some account of the management of their gardens in this respect.

"Damascus, (says Maundrell p. 122,) is encompassed with gardens, extending no less, according to common estimation, than thirty miles round; which makes it look like a city in a vast wood. The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady, (the Chrysorrhoas of the ancients,) which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountain before mentioned into the plain, is immediately divided into three streams; of which the middlemost and biggest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they pass, by little currents, and so dispersed all over the vast wood. Insomuch, that there is not a garden but what has a fine quick stream running throught it. Barrady is almost wholly drunk up by the city and gardens.—What small part of it escapes is united, as I was informed, in one channel again, on the south-east side of the city; and, after about three or four hours course, finally loses itself in a bog there, without ever arriving at the sea. This was likewise the case in former times, as Strabo, lib. xvi. Pliny, v. 18. testify; who say, "that this river was expended in canals, and drunk up by watering the place."

"The best sight (says the same Maundrell, p. 39) that the palace [of the emir of Beroot, anciently Berytus,] affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them.—The walks are shaded with orange trees, of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden:—there being little outlets cut at every tree, for the stream as it passed by, to flow out and water it." The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description, Amœn. Exot. p. 193.

This gives us a clear idea of the allusions mentioned in the first Psalm, and other places of Scripture, "the divisions of water," the water distributed in artificial canals; for so the phrase properly signifies. The prophet Jeremiah has imitated, and elegantly amplified, the passage the Psalmist above referred to:

"He shall be like a tree planted by the waterside,
And which sendeth forth her roots to the aqueduct:
She shall not fear, when the heat cometh;
But her leaf shall be green;
And in the year of drought she shall not be anxious,
Neither shall she cease from bearing fruit."
JER. xvii. 8.

From this image the son of Sirach has most beautifully illustrated the influence and the increase of religious wisdom in a well-prepared heart:

"I also came forth as a canal from a river,
And as a conduit flowing into a paradise.
I said: I will water my garden,
And I will abundantly moisten my border,
And lo! my canal became a river,
And my river became a sea."
ECCLUS. xxiv. 30, 31.

This gives us the true meaning of the following elegant proverb:

"The heart of the king is like the canals of waters in the hand of JEHOVAH;
Whithersoever it pleaseth him, he inclineth it." PROV. xxi. 1.

The direction of it is in the hand of JEHOVAH, as the distribution of the water of the reservoir, through the garden, by different canals, is at the will of the gardener:

Solomon mentions his own work of this kind:

"I made me gardens, and paradises;
And I planted in them all kinds of fruit-trees.
I made me pools of water,
To water with them the grove flourishing with trees." ECCLES. ii. 5, 9.

Maundrell, (p. 38.) has given a description of the remains, as they are said to be, of these very pools made by Solomon, for the reception and preservation of the waters of a spring, rising at a little distance from them; which will give us a perfect notion of the contrivance and design of such reservoirs.—"As for the pools, they are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces: in their length there is some difference between them; the first being one hundred and sixty paces long; the second two hundred; the third, two hundred and twenty.—They are all lined with wall, and plastered; and contain a great depth of water."

The immense works, which were made by the ancient kings of Egypt, for receiving the waters of the Nile, when it overflowed, for such uses, are well known. But their never was a more stupendous work of this kind, than the reservoir of Saba, or Merab, in Arabia Felix. According to the traditions of the country, it was the work of Balkis, that queen of Sheba who visited Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at a narrow pass between two mountains, a very high mole, or dam, was built. The water of the lake so formed had near twenty fathom depth; and there were three sluices at different heigthts, by which, at whatever height the lake stood, the plain below might be watered. By conduits and canals from these sluices, the water was constantly distributed in due proportion to the several lands; so that the whole country for many miles became a perfect paradise. The city of Saba, or Merab, was situated immediately below the great dam: a great flood came, and raised the lake above its usual height—the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighbouring towns, and people. The remains of eight tribes were forced to abandon their dwelling, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. xxxiv. See also Sale, Prelim. sect. i. and Michaelis, Questions aux Voyageurs Danois, No. 94, Niebuhr, Descript. de l'Arabie, p. 240.

MISCELLANY.

Loquacity.—How common it is for some men to be fond of appearing to know more than they do, and of seeming to be thought men of knowledge! To this end they exhaust their fund almost in all companies to outshine the rest: So that in two or three conversations they are drawn dry, and you see to the bottom of them much sooner than you could at first imagine. And even that torrent of learning, which they pour out upon you at first so unmercifully, rather confounds than satisfies you: their visible aim is not to inform your judgment but display their own. You have many things to query and except against, but their loquacity gives you no room; and their good sense set off to so much advantage strikes a modest man dumb. If you insist upon your right to examine, they retreat, either in confusion or equivocation; and, like the cuttle-fish, throw a large quantity of ink behind them, that you may not see where to pursue. Whence this foible flows is obvious enough. Self-knowledge would soon correct it.

Memory.—If the memory be weak, do not overlade it. Charge it only with the most useful and solid notions. A small vessel should not be stuffed with lumber. But if its freight be precious, and judiciously stowed, it may be more valuable than a ship of twice its burden.

ANECDOTE.

You may judge what our feelings are on receiving any thing from America, says the Rev. Mr. Stewart, by the expression of one of our native boys, who is fond of the missionaries and of America because they came from it. On opening one of my books he found a dead fly among the leaves; I told him it was an American fly, and with a look of great pleasure and affection he put his face to it and exclaimed with emphasis, in the native tongue, "*Much love to you, O fly, for thou hast seen America!!*

Toleration.—Charles the Fourth, after his abdication, amused himself in his retirement at St. Juste, by attempting to make a number of watches go exactly together. Being constantly foiled in this attempt, he exclaimed, "What a fool have I been, to neglect my own concerns, and to waste my whole life in a vain attempt to make all men think alike, on matters of religion, when I cannot even make a few watches keep time together.

Doctor Busby was asked how he contrived to keep all his preferments, and the head mastership of Westminster School, through the successive, but turbulent, reigns of Charles the First, Oliver Cromwell, Charles the Second, and James; he replied, "The fathers govern the nation; the mothers govern the fathers; but the boys govern the mothers, *and I govern the boys.*"

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